

GAREEB

MUSALMANO KI FAZILAT

MUFTI AHMED KHANPURI (DB)

ki maqbool kitab hadees ke islahi mazameen urdu mein

se iska khulasa **HINGLISH** mein karne ki koshish ki hai.

Allah is ko kubool farmaye.

Aur ham sab ke haq mein naafe banaye. Aameen.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ - اَمَّا بَعْدُ.

Is bab se ye batlana chahte hai ke kamzor aur garib qism ke aise log jinki samaaj mein koi hesiyat nahi hoti, aam taur par log inko haqir samaajte hai, halake inke saath bhi tahqir ka mamla nahi karna chahiye, is liye ke ye zaroori nahi ke **Allah Taala** ne kisi ko maal ata farmaya hai wahi bada hogaya, aur jiske paas ye chiz nahi to "nauzubillah" **Allah Taala** ke yaha bhi iska koi maqam nahi, **Allah Taala** ke yaha kisko kya qabuliyat hasil hai isko koi nahi jaanta, is liye jo dunya ka saaman agar kisi ke paas nahi hai, to iski waja se uske saath tahqir aur zillat ka mamla nahi karna chahiye, balke unke saath bhi izzat aur ehtiram ka mamla hona chahiye.

YE LOG MAJLIS WALE HAI: Allah Taala ne Nabie Karim ﷺ ko khaas taur par hukam diya: Ae Nabi! aap apne aap ko in logo ke saath roke rakhye, jo subah shaam Allah Taala ko yaad karte hai, aur pukarte hai aur unka maqsad iske zarie Allah Taala ki khushnudi hasil karna hai, aur aap ki nigahe inse idher udhar na ho, yani ye samaj-kar ke ye log mamooli hai doosre log jo maaldar hai unki taraf aap ki nigahe aage badhne lage, aisa nahi hona chahiye, aap dunyavi zindagi ki zeb-o-zeenat ke khatir inse apni nigahe na pherle, goya Allah Taala ne Nabie Karim ﷺ ko takeed farmai ke aap apne aap ko aise logo ke andar lagae rakhiye, aur aap ko aise hi logo mein rehna chahiye, goya Allah taala ne inhi logo ko majlis wale qarrar diya.

INKO APNI MAJLIS SE NA NIKAALNA: Ek aur jaga par irshaad hai: Jo log Allah Taala ko subah shaam pukarte hai uski khushnudi hasil karne keliye aap aise logo ko apne majlis se na nikalye. rivayato mein aata hai mushrikeene makkah ne ek martaba Nabie Karim ﷺ ko ye “kelwaya” ke asal mein hum to chahtehai ke aap ke paas aae, aur aap ki baate sune, lekin! aap ke paas bethne wale yehi kamzor, aur garib log hain, isliye hum agar aae aur unke saath bethe to isme hamari tauheen aur be izzati hai, isliye agr aap ye chahte

hain ke hamare saamne deen ki bate kare, to aap aisa kijiye ke hamare liye alag majlis qaim kijiye jisme aise logo ko aaneki ijazat na ho, un keliye alag majlis ho to hum aap ki baat sunne keliye tayyar hain, is par ye aayat naazil huvi, Ae Nabi! Ye garib log, aur kamzor log jo Allah Taala ki khushnudi hasil karne keliye subh shaam usko pukarte hai; inko apni majlis se na nikalna (muslim/6394) goya islam ne qiyamat tak keliye ek usul batladiya ke deen ke mamle mein jo taalab lekar aaega wahi haqdar hai, chahe wo amir ho ya garib, sab keliye ek jesa haq hai shariat ye chahti hai ke apne andar taalab maujood ho, sirf apni 'bada-ee' dikhane keliye agar koi aisa karna chahe to shariat iski ijazat nahi deti.

WO BHI ISI MAJLIS MEIN AAJAE: Hazrat Imam Malik (RH) ko Harun Rashid ki taraf se kehelwaya gaya ke aap mere beto ko "muatta" ka dars de, aur un keliye alag majlis qaim kare, Hazrat Imam Malik (RH) ne farmaya agar wo chahte hai to aur log jis majlis mein aate hai, wo bhi usi majlis mein aajae, mein un keliye alag majlis nahi qaaim karunga.

NABIE KARIM ﷺ NE TIVRI CHADHAYI AUR MOOH PHERA: Allah Taala ko Nabie Karim ﷺ se jo muhabbat aur talluq tha kisi aur par nahi tha, iske bawujood Allah Taala ne Nabie Karim ﷺ ko do teen mauqe

par tambeeh farmai: un mese ek mauqa wo bhi hai, jab ek martaba **Nabie Karim** ﷺ ke paas quresh ke kuch bade sardar aae huve the, aur aap unke saamne deen ki dawat pesh farma rahe the isi darmiyan ek naa-bina sahabi Abdullah Ibe Umme-maktum (RD) aae, unko maloom nahi tha ke **Nabie Karim** ﷺ kuch aham logo ke saath guftagu mein mashgul hai, is liye unhone aate hi **Nabie Karim** ﷺ se kuch puchna shuru kiya, wo to mazur the, lekin **Nabie Karim** ﷺ ko ye nagawar guzra, **Allah Taala** Quraan shareef mein in alfaz mein bayan kiya: (surah abas ayat no ½) tivri chadai aur mooh phera itni si baat seke, ek andha (blind) aaya aur tumhe kya maloom ke shayad wo nasihat hasil karta, ya wo paaki hasil karleta aur apni islah karleta, jis se usko faida hota aur jo aap ki taraf dhyan nahi deta jin se aap baat kar rahe hain inke andar to taalab nahi hai aur ye taalab lekar aaya hai aur aap inse rukh pherte ho, halake **Aap** ﷺ ne jo rukh phera tha wo "nauzubillh" is vaja se nahi tha ke **Aap** ﷺ unhe kam darje ka samjte the, balke aap ne ye socha ke ye to apne hi hain doosre mauqe par inse baat karlenge, abhi achha mauqa hai inke saamne deen ki baate rakhe, agar ye qabul karlete hai to islam ki taraqi ke raste khul jaaenge, lekin **Allah Taala** ko ye bhi gawara nahi tha aur **Nabie Karim** ﷺ ko

bade sakht andaz mein tambih farmayi, isliye in aayato ke nazil hone baad jab bhi wo sahabi **Nabie Karim** ﷺ ki khidmat mein aate, to **Nabie Karim** ﷺ farmate khush aamdid ho aur tashrif laaye wo sahib jinke mutalliq mere rab ne muje gussa kiya.

MEIN BATAU JANNATI LOG KAUN HAIN:

Hazrat Harisah Bin Vahab (RD) farmate hai **Nabie Karim** ﷺ ko mein ne irshad farmate huve suna mein batlau? jannati log kaun hain? wo jo kamzor hai, aur log bhi unhe kamzor samajhte hai, aap ne farmaya: aise log jannat mein jaege jo kamzor hain, aur logo bhi unke saath kamzoro wala mamla karte hai, lekin! **Allah Taala** ke yaha unka maqam wo hai, ke agar wo kisi baat par qasam khale, to **Allah Taala** unko bari karde yani unki qasam ko pura karde.

KYA MERI BEHEN KA DAAT TODA JAEGA:

Rivayto mein aata hai ek aurat Rabi Bintun Nazr jo Hazrat Anas (RD) phufi hoti hai, ek martaba unki kisi qaribi se 'ladai' hogai to unhone iska daant tod diya, ab quraan shareef mein hai daant ke badle daant, ke agar koi "jaan booj kar" kisi ka daant tod de to qisas (badle) mein uska bhi daant tod diya jae, ab wo ladki jiska daant tuta tha uske ghar walo ne mutalaba kiya, ke hame to badla chahiye.

Hazrat Anas (RD) ke chacha Anas Ibnun Nazar the, unhone aur sab ghar walo ne is

ladki ke ghar walo ko samjaya, ke maan jao aur maaf kardo, aur paise lekar chhod do, lekin inlogo ne kaha ke hame-to badla chahiye, mamla **Nabie Karim** ﷺ ke paas aaya, aur is ladki ke ghar walo ne wahi baat dohraai, ham-to daant todenge, Hazrat Anas (RD) ne uspar kaha, Ae **Allah** ke **Rasool**! kya meri behen Rabi ka daant toda jaegaga? qasam us zaat ki jisne aapko haq lekar bheja hai, iska daant nahi tootega.

Nabie Karim ﷺ ne farmaya: Ae Anas! Quraan shareef mein hukam aaya hai: daant ke badle mein daant toda jae, Hazrat Anas (RD) ko **Allah Taala** ki zaat par atemad tha, nake wo **Nabie Karim** ﷺ ki baat ko 'rad' karna chahte the, chunanche aisa hi huva, jab dobara unko samjaya gaya, to unhone maaf kar diya us waqt **Nabie Karim** ﷺ ne farmaya bahut se bikhre huve baal wale, gubaar aalud (dusty) kapde wale aise hote hai jab wo kissi ke darwaze par aaye, to log dhakka maar kar nikal de, agar wo **Allah Taala** ke atemad par qasam khale, to **Allah Taala** unki qasam ko pura karde (al mojamul kabeer/768) dekho! Hazrat Anas (RD) ne qasam khakar kaha tha aur natija yahi huva, jiska daant toda gaya tha, uske ghar wale raazi hogae aur unki behen ko maaf kar diya aur daant tutneki nobat nahi aai.

MEIN BATLAU KE JAHANNAMI LOG KAUN

HAIN?: **Nabie Karim** ﷺ ne farmaya: mein tumko batlau? ki jahannami kaun hai? “akkad” (guroor) qisam ka shakhs yani baat kare to koi aisa maloom ho ke “lath” (bat) maar kar baat kar raha ho, aur har ek ko haqir samjta hai, naak chada huva (highbrow) yani jo kisi ke saath achha suluk nahi karta ho, har ek ko haqir samjta ho Allama Nawavi (RH) ne iske ye maana bayan kiye hai wo aadmi jo kasrat se maal jama kare, lekin **Allah Taala** ke raste mein kharch na kata ho, yani maal hone saath hi bakhil ho, aur baazo ne kaha ke, wo mota aadmi jiski chaal mein guroor ho. **Nabie Karim** ﷺ ne farmaya jo log is qism ke hai ke jo dunya mein doosro ko haqir samajte hai lekin apni buraio ki waja se aur apni bad-khulqi ke natije mein jahannam ke haqdar honge.

Hazrat Sahal Bin Saad Saa-idi (RD) farmate hai; **Nabie Karim** ﷺ ke paas se ek aadmi ka guzar huva to aap ke paas jo log bethe huve the unme se ek aadmi se **Nabie Karim** ﷺ ne pucha? ke ye aadmi jo jaraha hai iske bare mein tumhara jya khayal hai? jis se pucha gaya tha usne jawab diya ke Ae **Allah** ke **Rasool!** bade logo mein se aur sharifo mein se hai, maa-share mein jinka uncha maqam samja jata hai, **Allah** ki qasam agar ye aadmi kahi nikah ka pegham bheje to zaroor iska

nikah waha kardiya jae, aur agar kisi ki sifarish kare to zaroor iski sifarish qabul ki jae, matlab ye ki iski koi baat 'rad' na kijae, unka jawab sunkar **Nabie Karim** ﷺ khamosh hogae.

Uske baad ek aur aadmi waha se guzra **Nabie Karim** ﷺ ne usi admi se pucha inke mutalliq tumhari kya raay hai? to unhone kaha Ya **Rasoolullah!** ye to garib aadmi hai aur mamuli darje ka aadmi hai, ye aisa admi hai, ki kahi nikah ka pegam bheje to iska nikah na kiya jae, aur agar kisi ki sifarish kare to uski sifarish qabul na ki jae. Ab **Nabie Karim** ﷺ ne irshad farmaya wo jo pehle gaya tha aur tumne kaha tha wo sharifo mein se hai aur uski baat kahi 'rad' nahi ki jati hai, aise aadmi zamin bhar-kar ho tab bhi unsab ke muqable mein ye aadmi sab se baarkar hai, is se gumnaam logo ki fazilat maloom hoti hai.

KISI KI ZAHIRI HALAT DEKHKAR KOI FESLA NAHI KARNA CHAHIYE: **Nabie Karim** ﷺ ye talim bhi de rahe hai ke kisi ki zahiri halat dekhkar uske mutalliq koi fesla nahi karna chahiye ke iska kya maqam o martaba hai, **Nabie Karim** ﷺ ne apne is pak irshad ke zarie hame ye talim di ke kisi ki zahiri kamzori dekhkar aap koi fesla nahi kar sakte, dilo ke bhed ka janne wala to **Allah Taala** hai wo janta hai kis ke dil mein kya daulat rakhi huvi hai, quraan shareef mein surae zukhruf mein **Allah**

Taala ne irshad farmaya hai : agar ye khatra aur andesh na hota ke kamzor imaan wale mommeen dagmaga jaaenge to **Allah Taala** in kafiro ke makan ki chate unke chadhne ke zine aur sidiya aur masehriya sone aur chandi ki bana dete, lekin chunke dunya mein aise log bhi hai jo in zahiri chizo ko dekhkar kisi ka darja te (nakki) karlete hai, **Allah Taala** ne aise kamzor imaan walo ka khayal karte huve unke imaan ki hifazat ke peshe-nazar kafiro ko itni daulat nahi di, maloom huva ki kisi ki zahiri halat ke mutabiq koi fesla nahi kiya jasakta.

ALLAH KI QASAM ALLAH TAALA KE YAHA TUM BE-QIMAT NAHI HO: Zahir mein agar koi bad-surat ho to log is se dil mein nafrat karte hai iska maqam **Allah Taala** ke yaha kya hai ye kisi ko nahi maloom, "zaahir" naami ek sahabi the, gav (village) ke rehne wale the, madina aaya karte the, **Nabie Karim** ﷺ inse badi muhabbat farmate the, jab gav se aate to waha ki kuch chize ghee, sabziya, wagera **Nabie Karim** ﷺ ki khidmat mein pesh karne keliye laate the, aur jab wapas jaate the, to **Nabie Karim** ﷺ shaher ki kuch chize unke saath kar diya karte the, aur **Nabie Karim** ﷺ farmya karte the: "zaahir" hamara gav hai aur hum unka shaher (city) hai (musnade ahmed/ 12648) ek martaba wo gav ki kuch cheze laae the, aur madina ke

ROOH NIKALTE HI UNKE CHEHRE PAR MUSKURAHAT AAGAI: Ek buzurg the puri zindagi kabhi nahi muskurae, kabhi kisi ne inko hanste nahi dekha, logo ne pucha hazrat! aap ko kisi ne muskurate huve nahi dekha? unhone javab diya: mein ne ye padh rakha hai, qiyamat ke roz ek jamaat wo hogi, jisko jannat mein bheja jaega, aur ek jamaat wo hogi jisko jaham mein bheja jaega, aur muje nahi maloom ki mera شمار kis jamat ke andar ho, agar ye maloom ho jae, ki mein jannat walo mein se hu to muje hansne ka haq

hai, jab unka intiqal huva to rooh nikalte hi unke chehre par muskurahat aagai.

JAHANNAM KA COLLECTION: Jahannam aur jannat mein guftagu huvi agar waqiatan dono ko **Allah Taala** ne bolne ki taqat ata ki, aur wo bole to isme koi tajjub ki baat nahi hai, jahannam kehne lagi ke mere andar to bade sar-phire takabbur karne wale log he, firauun, haman, abu jahal, wagera yani dunya ke bade naam-war log, lekin **Allah Taala** ke yaha inka kya maqam hai, khaaskar agar wo kafir hai to zahir hai.

JANNAT KE HISSE MEIN KAUN?: Phir jannat ne kaha mere andar to kamzor qism ke log hai, jismani etebar se, maali etebar se, zahiri chizo ke etebar se, jinko maa-share mein koi qabile tavajjuh nahi samajta hai, lekin ahle imaan aur ahle dil hai wo sab mere andar hai yah allama nawavi r.a is rivayat ko isliye lae le dekho! Aadmi agar kamzor hai, isme maskanat hai to wo jannat me jaega.

MASKANAT ALAG CHIZ HAI AUR MISKINIYAT ALAG CHIZ HAI: Maskanat tabiyat ke 'ijz' ko kehte hai, baaz martaba ek aadmi daulat-mand hota hai, lekin iski tabiyat me maskanat hoti hai **Nabie Karim** ﷺ ne dua farmai hai: Ae Allah! muje miskin wali zindagi ata kar, aur miskin wali maut ata kar, aur muje miskino ki jamaat

mein utha, aur ye bhi dua farmai: Ae Allah! muje kufr aur 'faqr' (gribi) se panaah ata farma, maloom huva 'faqr' aur maskanat ye dono alag chize hai, maskanat maal ke saath bhi jama hosakti hai, yani tabiyat mein sadgi ho, koi badaai naho, to maskanat wali fazilat wo aadmi bhi hasil kar sakta hai, jisko **Allah Taala** ne maal o daulat se nawaza ho, maal-daar aadmi bhi masakeen me se ho sakta hai.

TAKBBUR BADI KHATARNAK BIMARI HAI:

Takbbur ko **Allah Taala** vaise bhi pasand nahi karte, hadees mein ata hai ke jis dil mein zarrah barabar bhi takbbur ho wo jannat mein nahi jaega, ab hum mein se bahut se log aise hote hai, ke rooh ki muhlik bimariyo mein muhtala hote hain, usi mein se takbbur bhi hai, ulama ne isko "ummul-amraz" kaha hai, yani tamam bimariyo ki 'jad' likha hai, tamam roohani bimariyo maa takbbur hai, ye sab roohani bimariya hai, to inke parakhne wale roohani tabib hain, aur iska ilaaj bhi wahi batlaenge.

AAJ KA HAMARA EK AHAM ALMIYA:

Aaj kal ek musibat ye bhi hai roohani ilaaj bolte hai to logo ka dhyan taweez gando ki taraf jata hai, roohani ilaaj ka matlab ye hai ki "ahlullah" yani allah wale, jinhone apne aapko paak-o-saaf banaya, unke dil paak hain, aur jo kisi shaikh ki suhbat mein rahe, aur ek zamane ke baad in buzurgo

ne uspar atemad ka izhar kiya, ke ye ab is qabil hai ke logo ki roohani bimariyo ka masalan takbbur guroor wagera ka ilaaj kar sakte hai.

BAAD-AMALIYO KE MUQABLE MEIN BAAD-AKHLAQIYA ZYADA MUHLIK HAI:

Dekho! chori karna, sharab pina, ye sab bad-amaliya hai, aur inpar gnah bhi hoga, lekin chori ki aur amal khatam hogaya, iske namae amal mein wo gunah likha gaya, lekin ab agar wo masjid mein aakar betha hai aur nek amal karta hai to is wqat isko sawab mil raha hai chori wala gunah is waqt nahi chal raha hai, lekin jo bad-akhlaqiya hain inhi mein se takabbur bhi hai, to jo mutakabbir hai wo masjid mein hai tab bhi, ghar mein hai tab bhi, namaz padh raha hai tab bhi, jaha bhi he, har hal mein tabbbur to saath mein hi laga huva hai, isliye andar ki bimariya jo wo bahut khatarnak hain.

AKHLAQ KA MAFHUM: Hamare yaha to bad-akhlaqi ka mafhum bhi mahdud hokar reh gaya hai koi kisi se muskura kar baatkare to kehte hai ke bade ache akhlaq wala hai, aur agar koi usul ke mutabiq zara daant kar baat kare to kehte hai ke bada bad-khulq hai, asal akhlaq ka matlab to ye hai ke in tamam gandagiyo aur buraio se apne aap ko paak kare.

SHIRK KE BAAD ROOHANI BIMARIYO SE BACHNE KI WASIYAT: Qazi sanullah panipati (RH) unki ek kitab hai mala budda minhu, uske akheer mein jaha unhone nasihate ki hain, usme shirk ke baad jin chizo se sab zyadah bachne ka ahtemam karne ki wasiyat ki hai, wo inhi roohani bimariyo se bachne ki wasiyat hai, amal ka darja uske baad ka hai.

HUM APNA ILAAJ KARNE KE KHUD MAJAZ NAHI HAI: Jismani bimariyo ka hamara haal ye hai ke bahut se log kisi bimari mein muhtala hote hai, lekin maloom nahi hota baad mein jab doctor batlate hai ke fala bimari hai, tab pata chalta hai ye bimar hai, isi tarah roohani bimariya bhi hai bahut si martaba aadmi samjta hai ke mujhe gurur nahi hai, lekin wo to aap apne mutalliq fesla kar rahe hai, sahih fesla us waqt hoga, jab is line ka koi maahir report de, ke fala bimari hai, hum khud apne mutalliq fesla karne ke majaz nahi hai, Hazrat Thanvi (RH) ke yaha murido ke halaat pesh kiye jate the, ek sahib mein "kibr" tha Hazrat ne ilaaj tajweez kiya, ke khanqah ke darwaze par betho, aur logo ke jute sidhe karo.

YE SAB FAKHR-O-TAKABBUR KI CHIZE NAHI HAI: Hazrat Abu Hurairah (RD) farmate hai: **Nabie Karim** ﷺ ne irshad farmaya: qiyamat ke roz **Allah Taala** ke yaha lamba taranka mota taza qadawar

aadmi aaega, lekin **Allah Taala** ke yaha machhar ke par ke barabar bhi uska vazan nahi hoga. dunya mein bahut se log aise hai jo apni sehat tandurusti aur apni body par naaz karte hai, lekin hadees mein bataya gaya hai ke ye koi fakh'r ki chiz nahi hai, ye sab **Allah Taala** ki nemate hai, aur shuk'r karne ki chize hai, koi aadmi chote "qad" ka hai aur kamzor hai, is waja se isko haqir samajna galat hai, **Allah Taala** ke yaha iska kya maqam hai, ye hum nahi jante, waha body naap-kar fesla hone wala nahi hai, isliye zahiri husn-o-jamaal par fakh'r karna momin ki shaan nahi hai, balke apne andaroon ko durust karne ka ahtemam karna chahiye, ye to qudrat ki 'ataa' hai, kisi ko mili, kisi ko nahi mili, agar aap ko mili hai, to **Allah Taala** ka shuk'r ada kijye, lekin iska ye matlab nahi ki aap doosro ko haqir samje, aisi chiz par kya haqir samajna? jo hamare ikhtiyar mein nahi hai, **Allah Taala** ki den hai, zara si der mein lene par bhi qadir hai, achanak koi bimaari aagai 'dast' lag-gae, to chehre par jhurriya aajaegi jo chehra chamkta tha wo kala nazar aane lagega, isliye haqiqat yehi hai ke aadmi ko darte rehna chahiye, **Allah Taala** ki nemato ka shuk'r ada kare, iski waja se kisi ko haqir na samje, shariat iski ijazat nahi deti.

MILNE JULNE WALO KE HALAAT KI Khabar Rakhni Chahiye: Hazrat Abu

Hurairah (RD) farmate hai; ek kaali aurat masjid e nabawi mein jhadu lagaya karti thi, Nabie Karim ﷺ dekhte the, ki wo masjid ki safai ka khyal rakhti hai, phir chand dino tak wo nazar nahi aai to Nabie Karim ﷺ ne uske mutalliq pucha, isse maloom huva kejo aadmi hamare halqae ahabab mein se ho, to iske ek do din nazar na aane par aadmi ko tahqiq karni chahiye, aaj kal to aise mizaaj bante jarahe hai, ki liya diya phir khatam, Nabie Karim ﷺ ne pucha: ke fala nazar nahi aaraha hai? logo ne batlaya ke uskato intiqal ho gaya, to Nabie Karim ﷺ ne farmaya ke muje ittila di hoti aur batlya hota, Q nahi batlaya? baaz rivayato mein hai jawab diya gaya ke Ae Allah ke Rasool! humne aapko zahmat dena gawara nahi samja, baaz rivayato mein hai ki raat ke waqt intiqal huva tha, humne munasib nahi samja, ke aap ke aaram mein khalal dale, bazahir aisa maloom hota hai ki logo ne is qabil nahi samja ke iski maut ki ittila Nabie Karim ﷺ ko di jae, ispar Nabie Karim ﷺ ne farmaya; muje uski qabr dikhlao? aap uski qabr par tashrif legae, aur namaze janaza padhi, ye Nabie Karim ﷺ ki khususiyat hai, chunanche Aap ﷺ ne irshad farmaya: ye qabre qabr walo par andheriyo se bhari huvi hoti hain, Allah Taala ne meri namaz ke zarie se inpar noor bhejta hai isliye Aap ﷺ ne

namaz padhi.

NASEEB-DAAR ROKE GAE THE: Jab **Aap** ﷺ meraaj par tashrif legae the, to **Aap** ﷺ ko jannat aur jahannam ki "ser" karai gai thi, Hazrat Usama (RD) kehte hai; **Nabie Karim** ﷺ ne irshad farmaya mein jannat ke darwaze par khada tha to kya dekhta hu, ke usme jaane wale aksar log masakin aur kamzor log hai, aur **Allah Taala** ki taraf se Ambiya (AS) ko jab bhi bheja jata to aam taur par unki dawat qabul karne wale zyadah-tar aise hi log huva karte the, aur khus bakht (achhe naseeb wale) log roke gae the, yani inko jannat mein jane ki ijazat nahi mili thi, un keliye jannat ka fesla to ho chuka tha, lekin is waqt fori taur par andar jane ki ijazat nahi mili thi isliye ki inko **Allah Taala** ki taraf se jo maal-o-daulat ataa ki gai, uska jab tak hisab kitab na hojaye, waha tak kese jaae, doosri rivayato mein aaya hai wo log "fuqara" se panch so 500 saal baad jannat mein dakhil honge.

JAHANNAM MEIN AKSARIYAT AURTO KI HOGI: **Nabie Karim** ﷺ farmate hai: ke mein jahannam ke darwaze par khada tha, to dekhta hu jahannam mein jane walo ki aksariyat aurto ki hai, yani jahannam mein jane walo mein aurto ki tadad mardo ke muqable mein zyadah hai, iski waja bhi rivayato mein aati hai **Nabie Karim** ﷺ ne ek martaba aurto ko khitab karke farmaya

muje dikhaya gaya, ki tum (aurte) jahannm mein zyadah ho to aurto ne sawal kiya ya ye kis waja se? ispar **Nabie Karim** ﷺ ne jawab mein irshad farmaya tum lan tan zyadah karti ho aur shauhar ki nashukri zyadah kiya karti ho, **Allah Taala** ki rahmat se door karne ko lanat kehte hai, aur lanat ke silsile mein ek baat hadees se maloom hoti hai, wo ye ki jo aadmi kasrat se lanat karta hai wo hamesha pareshan-haal rehta hai.

LANAT WAPAS AAKAR KEHNE WALE HI KO LAGTI HAI: Baaz logo ki aadat hoti hai ke baat baat par bad-dua dete hain, saamne wala bad-dua ka mustahiq ho, ya naho halanke hadees mein lanat ke mutalliq aaya hai jab koi kisi ke uper lanat karta hai, to koi uske bol aasman par jate hai aur apne liye jaga taalash karte hai, lekin jab wo nahi milti to wo bol zamin ki taraf apna rukh karte hain, aur yaha jaga taalash karte hain jab koi jaga nahi milti to jiske mutalliq kahe gae hai uska rukh karte hai, agar wo iska "ahal" hai yani uske halaat aise hai ke lanat ka haqdar hai tab to wo bol isko pohoch jate hai aur agar wo iska "ahal" nahi hai to jisne kahe hai usi ki taraf lot-te hai, goya wo lanat wapas aakar us kehne wale hi ko lagti hai (Abu Dawood/4905) Allama Anwar Shah Kashmiri (RH) isko ek missal se samjate hai, jese ek gend (ball) huva karti hai isko

aap saamne maare, to jis jaga mara gaya hai agar wo chiz nar'm hai, yani wo is qabil hai ki is gend ko apne andar lele, to wo waha reh jaegi, aur agar wo jaga sakht hai to jisne wo gend phenki usi ki taraf puri quwat ke saath lot-ti hai, isliye lanat karne mein badi ahtiyat ki zaroorat hai, jo log kasrat se lanat-o-malamat karte hai, wo log aam taur par pareshani mein muhtala rehte hai, aur iski waja unki apni lanat-o-malamat hoti hai.

KABHI KOI BHALAI DEKHI HI NAHI

Nabie Karim ﷺ ne doosri chiz irshad farmai shauhar ki nashukri karti phirti hai, ek aur rivayat mein aaya hai ki, in aurto ka haal ye hai agar tum zindagi-bhar ahsan karte raho aur phir koi baat khilafe tabiayt naa-gawari ki pesh aae, to wo yu kahegi, hadees ke alfaz hain, **Nabie Karim** ﷺ ne farmaya wo shauhar se yu kahegi tum se mene koi bhalai dekhi hi nahi hai Hazrat Aqdas Gangohi (RH) farmate hai is ghar mein aakar mene kya dekha? ek chithda, aur ek thikra, kapde ko chithde se tabir karegi, aur bartan ko thikre se tabir karegi, to naa-shukri ka bhi inka ek mizaaj hota hai, isliye **Nabie Karim** ﷺ farmate hai ye do bate aisi hai jinki waja se wo kasrat se jahannam mein jaaegi, lihaza inse bhi bachne ka ahtemam hona chahiye.

MAA KI GOD MEIN BOLNE WALE TEEN BACHHE: Hazrat Abu Hurairah (RD) se

rivayat hai **Nabie Karim** ﷺ ne irshad farmaya, ki maa ki god mein teen bachho ne baat ki hai.

Ek to Eesa Ibne Maryam **(AS)** jab unki walida Hazrat Maryam inko lekar qaum ke paas aai, to logo ne pucha aap ki shadi nahi huvi? phir ye bachha kesa? to wo khamosh rahi, aur bachhe ki taraf ishara kiya, ispar wo bachha Hazrat Eesa **(AS)** ne jawab diya.

Doosra bachha, jis ne maa ki god mein dudh pine ke zamane baatki wo Jurej wala hai yani wo bachha, jis ne Jurej ki waja se baat ki, isliye isko sahabe Jurej bhi kaha jata hai, Jurej banu-israil ka ek ibaadat-guzar shakhs tha, usne ek kanisa (church) bana rakha tha, jisme wo ibaadat mein mashgul rehta tha, ek din aisa huva ke uski maa aai, to namaz mein mashgul the, isliye jawab nahi de sake, maa awaz deti rahi aur thodi der ke baad wapas chali gai doosre din bhi aisa hi huva, teesre din bhi aisa hi huva, jab teen din musalsal aisa hi huva, to unki maa ne bad-dua de di Ae Allah! isko us waqt tak maut na dijo, jab tak wo zina-kaar aur to ka chehra na dekh le, unki maa ne ye kaha aur chali gai, phir ek martaba aisa huva wo jaha rehte the waha ke log unka aur unki ibaadat ka tazkira karne lage, ke ye Allah ke makhsus bande hai, vaha ek bad-kaar aurat bhi thi jo aisi haseen-o-

jameel thi, ki isko missal ke taur par pesh kiya jata tha, jab log Jurej ki khubiya bayan kar rahe the to usne yu kaha, agar tum chaho to mein usko aazmaish mein dalu? logo ne kaha thik hai, lihaza wo inko aazmane keliye unki ibaadat-gaah par pohoch gai, aur inko apni taraf mutvajjeh karne ki koshish karne lagi, lekin wo mutavajjeh na huve, jab usne dekha ki ye mutawajjeh nahi ho rahe hai to isne unko bad-naam karne ka irada karliya, waha ek charvaha tha jiski ye aadat thi ki rozana apni bakriya chara-kar farig hone ke baad wo Jurej ki ibaadat-gaah ke paas aakar raat guzarta, chunanche us aurat ne charvahe ke saath mooh kaala kiya, aur use hamal (pregnant) bhi ther gaya, jab bachha peda huva to usse logo ne kaha ke ye bachha kaha se aya? teri to shaadi bhi nahi huvi? to usne keh diya, ke ye Jurej ka hai, chunanche log iski ibaadat-gaah par aae, aur uska gherao kiya, doosri rivayato mein hai ke logo ne awaze di, lekin wo to ibaadat mein mashgul the, isliye dhyan nahi diya, jab logo ne dekha ke dhyan nahi derahe hai, to unhone ibaadat-gaah ko todna shuru kiya, chunanche wo niche aae, aur unhone kaha kya baat he? logo ne kaha janta hai, phir anjan banta hai, tune iske saath zina kiya hai, aur us-se ye bachha hai, unhone kaha achha, wo bachha kaha hai,

chunanche us bachhe ko laya gaya, jurej ne kaha muje mauqa do, yaha tak ke me kuch rakat namaz padh lu, chunanche unhone namaz padhi jab farig huve, to is bachhe ke paas aakar uske pet par ungli rakhi, aur pucha tera baap kaun hai? tuhi batla? bachhe ne kaha, fala charvaha hai, jab logo ne dekha ke ye karamat zahir huvi, to unse maafi mangi, aur ibaadat-gaah ko sone ka banane ka kaha, unhone kaha sone ka banana ki zaroorat nahi, jesi thi vesi hi banado, chunanche jesa tha vesa hi bana diya gaya.

Nabie Karim ﷺ ne teesre bachhe ka tazkira kiya, ek martaba ek bachha apni maa ka dudh piraha tha, achanak dekha ek navjawan waha se guzra, jo ek umda aur qimti ghode par sawar tha, aur usne bahut umda nafees libas pehen rakha tha, to uski maa ne dua ki Ae Allah! mere bete ko is navjawan jesa banaiyo, bachha uski god mein dudh pi raha tha, usne dudh pina chhod diya, aur kehne laga Ae Allah muje is jesa na banaiyo aur phir dobara apni maa ka pistaan mooh mein lekar dudh pina shuru kardiya, abhi wo bachha dudh pi raha tha, is darmiyan mein dekha ke chand log ek ladki ki pitai kar rahe the, waha se guzar rahe the usko maarte jate aur keh rahe the, tune zina karaya aur chori ki, lekin wo ladki keh rahi thi **Allah Taala** mere liye kafi hai, aur wo

behtareen kaarsaz hai, wo jawab mein sirf itna hi jumla bolti thi, is ladki ki ye halat dekh-kar uski maa ne ye dua ki Ae Allah! mere bachhe ko aisa na banaiyo, phir bachhe ne dudh pina chhod diya, aur kehne laga Ae Allah! muje aisa hi banaiyo, aisa hi baniyo ka matlab ye nahi ki wo apne liye bad-dua maang raha? ki meri bhi isi tarah pitai ho, balke is bachhe ki dua ka matlab to itna hi tha ki jis tarah wo log is ladki par zina aur chori ki tohmat laga rahe the, aur wo haqiqat mein aisi nahi hai, balke paak-daaman hai, to isi tarah muje bhi paak-daaman bana.

Jab bachhe ne ye dua ki to maa ne usse kaha, tu bhi ajib hai, ek umda libas mein ghode par ek aadmi jaraha tha, aur tere liye mene dua ki thi, Ae Allah! mere bete ko aisa banaiyo to tune kaha, muje aisa na banaiyo, aur is ladki ki pitai karte huve log guzar rahe the aur keh rahe the, aur mene tere liye dua ki thi, mere bete ko aisa na banaiyo, ye kya baat hai? to is bachhe ne yu kaha, wo aadmi bada mutakabbir tha, "kibr-o-gurur" mein muhtala tha, isliye mene dua ki thi, Ae Allah! muje aisa mutakabbir na banaiyo, aur us ladki ne chori aur zina nahi karaya tha, halanke wo kamzor aur miskina ladki hai, aur uski mamooli halat ki waja se ye mamla kiya jaraha tha, isliye mene dua kit hi Ae Allah! muje paak-daaman aur aajizi aur inkisari

wala banaiyo. Dekho! iski maa ne iski zahiri aur achhi halat dekh kar dua kar dali, ki mere bete ko aisa baniyo, aur is ladki ki zahiri mamooli halat thi, isliye maa ne dua kar dali, mere bete ko aisa na banaiyo, halanke kisi ki zahiri achhi halat dekh- kar dua kar ne ki zaroorat nahi aur kisi ki zahiri mamooli halat dekh-kar ye fesla karna ke ye mamooli hai, ye bhi durust nahi waqiatan andar haal kya hai ye **Allah Taala** hi behtar jante hain. **Allah Taala** hume kisi ki tahqir se mahfuz farmae aur deen ki sahi faham naseeb farmae Aameen.

وَآخِرُ دَعْوَانَا أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

